

Nietzsche's Individualism Self-realization and the Negation of Duty

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Abstract Based on studies of rotational string dynamics within the Agent-action-Objective framework [AaO], concepts and conceptual configurations are reproduced and discussed topologically. Empirically, it will be demonstrated that the developed formalism has the capacity to reproduce the structure contained in an established textual space. The discovered global terminus for the [A] component of the [AaO] paradigm is *Mastering*, which is attributed to the producer's intention. The produced complementary global terminus of the [O] component is a complex abstraction, which marks and directs orientation towards *Rethinking individual-family connectedness*. In addition, the *landscape* concept is introduced. The term refers to spinning strings and their thermodynamic behaviour which depends on the way in which local minima and maxima are connected in the space of a landscape. Further, the term includes both Potential Energy Surfaces (PES) as well as Free Energy Surfaces (FES). In particular, energy landscapes allow a global view on the notion structure. Finally, the recognized negation of "Duty" in Kantian terms is the nihilistic function of an act at the time of its performance. The distinction between negation and perceived incivility will be shown to depend on the concept of civic virtue and its appeal to the notion of a civil society.

Conceptual Modelling

To be able to discover the links put into the formulation of a quotation, one must be able to approach the text producer's "point of observation" as well as his "points of view" in order to recover the underlying rotational (i.e. attitudinal) changes step-wise, "without intervening dissociations and in perfect order" (Baeyer, 1999, pp. 12-14). In a more abstract sense, observations put into the writing have the function of letting objectives as well as a perspective come into existence. From the rigorous behaviouristic position, it is essential to note, that "text building behaviour" can be captured as a result of the precision in the working mode of the bookkeeping procedures of the AaO-mechanism (B. Bierschenk, 2018).

To discover an ideational structure, conceptual modelling is needed as a tool for the discovery of the textually embodied links of the following quote:

The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself.
(https://www.brainyquote.com/quotes/friedrich_nietzsche_134044)

With a short resume it can be concluded that Friedrich Wilhelm Nietzsche became known as a prolific writer on many problems of his time (1844-1900). The 19th century was a century that began on January 1, 1801, and ended on December 31, 1900. Most important in the present context is his writing on individuality and morality in the civilization of his century. Nietzsche's enlightened individualism is decidedly based on self-realization and how he conceived a civilized existence in contrast to "incivility" which refers to the Latin 'incivilis', meaning "not a citizen" (Soanes & Stevenson, 2005). Moreover, Nietzsche showed definitely anti-imperialistic reactions to the trends and tendencies which had occurred in the European

“states” of the 18th and 19th century (Cline, 2019; Sembou, 2011). With marked consistency, his individualistic outlook let him develop an enlightened thinking about the extraordinary virtue the individual can mature towards, once he has freed himself from the “herd” mentality of its tribe (...it is the best they can do for themselves (that “the sense [*Sinn*] of the herd should rule in the herd”; KSA 7[6], 12: 280)). Nietzsche accepts what Leiter (1998/2017) calls “Doctrine of Types”. His engagement in the task of “self-realization” has led him to anticipate the emergence of European civilizations, which eventually would become unified and thereby manifest a public context of extreme persistence.

Based on these specifications it can be stated that it is the direct expression of an idea or an attitude that needs to be processed (B. Bierschenk, 1993/2013). However, the processing must be based on the essential function that operates when an idea is written into text. When strands are allowed to overlap and to produce intermittent phase transitions, the coordination of textual movement patterns remains only as a tendency, i.e., as a shadow, which is manifested in Table 1 with a deepening dependency relation, marked with (')².

Table 1
Paired Textual Agents and Objectives

<i>Number</i>	<i>Case (X)</i>	<i>Interval (Y)</i>	<i>Radian¹</i>	<i>Radian¹</i>
<i>Pair</i>	<i>Number</i>	<i>Number</i>	<i>α-strand</i>	<i>β-strand</i>
1	1	1	4.17620	4.05060
2'	2	1	3.45642	-43.47699
3''	3	1	1.77122	-33.57009
4'''	4.	1	-0.71072	-23.23620
5''''	5	1	-3.85265	-9.66733
6'''''	6	1	-6.19786	8.10120
7	1	2	2.95000	3.92500
8	1	3	3.89360	-2.41132
9	2	3	3.52678	4.49020
10	1	4	4.49020	1.02835
11	1	5	4.39600	4.36460
12	2	5	3.40334	7.79900
13	3	5	5.89474	4.55300

¹ The measurement in Radians (Rad) is given by $[\arccos \alpha = 2\pi(i\phi/360)]$ and $[\arccos \beta = 2\pi(i\theta/360)]$. Hestenes (1986/1993, p. 75) emphasises that the exponential function and its series expansion requires that angle is measured in radians.

² The reference angle is $\omega_i = [\Phi - (\sqrt{\phi} + \sqrt{\theta} + \dots k)]$. The processing of a certain number of rotations through the angles appears at the textual surface level as “multiplicative redundancy”.

In processing a mesh, the X-axis of its grid has been used with the purpose to represent the sliding in the progression from one variable to the next. In relation to the produced variables, the intervals of progression have been assigned to the Y-axis. As an organizing device, the control parameter of the Y-axis plays an important role in connecting the direction of time with the dynamic flow processes. However, the acceleration in the process is expressed through the radians at the Z-axis.

Shadows emerge due to the entangled states in variables (α_2 to α_6 ; α_9 , α_{12} , α_{13}), which means that they cannot be “factored into the product of two subsystems, but must be described within the same single wave function” (Rarity, 2003). Hence, language employs its own intrinsic system of coordinates.

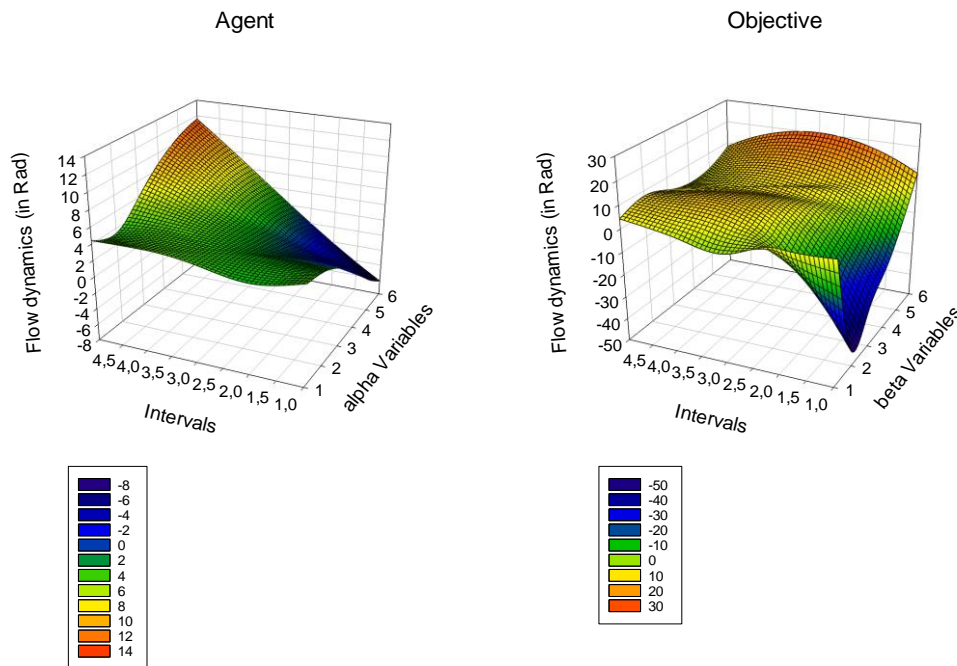


Figure 1 *The Unfolded Spaces of the Agent and the Objective Component*

The spaces of Figure 1 have to be read from the right, which means that the representation of the textual development is shown reversed. It follows that only certain conditions, namely those that are shadow-like and self-referential, are reproducing themselves. In this case, shading is qualitatively different from a copying process, since no duplication is involved. Copying means the transfer of the root of a particular component without alteration.

The demonstrated shading operations concern the critical changes in the degree of rotation, which suggests that shadowing achieves the expression of “implicitness” in a formation which simultaneously is slowing down its rotational speed but is enforcing a higher degree of acceleration. Furthermore, the process of equilibration is also controlled through the border, which is constituted by the interval markers (,) and (.) for example. Together, the subtle differences in the marked variables of the first interval have profound effects on the involved surface wave. The periods and the fractions of periods have been instrumental in setting up the necessary mesh system.

The “Connes-fusion” as Method of Foliation

The presented approach to foliation and structural analysis has been based on discontinuity and phase-dependency, which is the only way to achieve perfectly reliable observations. Strict dependency in the working of the AaO-mechanism has, moreover, overcome the “polynomial incompleteness” problem of the classical approaches. It follows that the only tool necessary for exact and precise reconstruction is an efficient foliation procedure. Such a procedure has been provided by Connes (1994) and will be outlined in the following. The basic conditions of this procedure concern the degree of change in the articulation of a variable. The change in the observation of a change in articulation at a certain step means a change in attitude. For example, the process of producing “branches” and their arrangement in succession requires that a change is determined within and between periods and the intervals of a period.

By applying the Connes-fusion to this process, operations come into existence that unite certain magnitudes. Progressive processing of any magnitude on the distance between the actual state and the equilibrium of a system demands an operator-valued function or a “q-numbered” measure on the existence of an Eigen-value relation or a groupoid. A groupoid is a set of elements (G^*) that is closed under a binary operation, whose domain is all of (G^*). Hence, (G^*) will be made the foundation for the manifestation of the kind of order parameters that generate the dynamic aspect of convolution.

Table 2

Transformations in Nietzsche's Orientation

X	Y	Node	Value	
0	1	D	0	
1	0	1	4.0506	has always
1	1	T1	4.0506	Invariable
2	0	D	0	
3	0	7	3.9250	try it
3	1	T2	3.9250	Devotion
<i>1</i>	<i>1</i>	<i>T1</i>	<i>4.0506</i>	<i>Invariable</i>
<i>3</i>	<i>1</i>	<i>T2</i>	<i>3.9250</i>	<i>Devotion</i>
3	2	T3	7.9756	Exercise
4	0	D	0	
5	0	9	4.4902	be lonely often
5	1	T4	4.4902	Solitary
<i>3</i>	<i>2</i>	<i>T3</i>	<i>7.9756</i>	<i>Exercise</i>
<i>5</i>	<i>1</i>	<i>T4</i>	<i>4.4902</i>	<i>Solitary</i>
5	2	T5	12.4658	Fitness
6	0	D	0	
7	0	7	4.3646	is too high
7	1	T6	4.3646	Inestimable worth
8	1	D	0	
8	2	13	4.5530	owning yourself
7	2	T7	4.5530	Self-esteem
<i>7</i>	<i>1</i>	<i>T6</i>	<i>4.3646</i>	<i>Inestimable worth</i>
<i>7</i>	<i>2</i>	<i>T7</i>	<i>4.5530</i>	<i>Self-esteem</i>
6	2	T8	8.9176	Authenticity
<i>5</i>	<i>2</i>	<i>T5</i>	<i>12.4658</i>	<i>Fitness</i>
<i>6</i>	<i>2</i>	<i>T8</i>	<i>8.9176</i>	<i>Authenticity</i>
5	3	T9	21.3834	Reputation

8	3	D	0	
8	4	6	8.1012	overwhelmed by the tribe
7	4	T10	8.1012	Overpowering
8	5	D	0	
8	6	12	7.7990	pay for the privilege
7	6	T11	7.7990	Qualified
7	4	<i>T10</i>	<i>8.1012</i>	<i>Overpowering</i>
7	6	<i>T11</i>	<i>7.7990</i>	<i>Qualified</i>
6	5	T12	15.9002	Experiential learning
5	3	<i>T9</i>	<i>21.3834</i>	<i>Reputation</i>
6	5	<i>T12</i>	<i>15.9002</i>	<i>Experiential learning</i>
5	4	T13	37.2836	Overcoming barriers
7	7	D	0	
6	7	10	1.02835	Frightened (Y)
6	6	T14	1.02835	Scared
5	7	<i>D</i>	<i>0</i>	
4	7	8	-2.41132	will(you+be lonely often)
4	6	T15	-2.41132	Solitude
6	6	<i>T14</i>	<i>1.02835</i>	<i>Scared</i>
4	6	<i>T15</i>	<i>-2.41132</i>	<i>Solitude</i>
4	5	T16	-1.38297	Mastering
3	7	D	0	
2	7	5	-9.66733	being(The individual+overwhelmed by the tribe.)
2	6	T17	-9.66733	Powerful condition
4	5	<i>T16</i>	<i>-1.38297</i>	<i>Mastering</i>
2	6	<i>T17</i>	<i>-9.66733</i>	<i>Powerful condition</i>
3	5	T18	-11.0503	Improvement
1	7	D	0	
0	7	4	-23.2362	keep from(The individual+being(The individual+overwhelmed by the tribe.)
1	6	T19	-23.2362	Overcoming abusive relationships
3	5	<i>T18</i>	<i>-11.0503</i>	<i>Improvement</i>
1	6	<i>T19</i>	<i>-23.2362</i>	<i>Overcoming abusive relationships</i>
2	5	T20	-34.2835	Superiority
0	6	D	0	
0	5	3	-33.5701	Struggle(The individual+keep from(The individual+being (The individual+overwhelmed by the tribe.)

1	5	T21	-33.5701	Strenuous effort
2	5	T20	-34.2835	Superiority
1	5	T21	-33.5701	Strenuous effort
1	4	T22	-67.8536	Sophistication
0	4	D	0	
0	3	2	-43.4770	had(The individual+struggle(The individual+keep from(The individual+being(The individual+overwhelmed by the tribe.)
1	3	T23	-43.4770	Specified Conditions
1	4	T22	-67.8536	Sophistication
1	3	T23	-43.4770	Specified Conditions
2	3	T24	111.3336	Support
5	4	T13	37.2836	Overcoming barriers
2	3	T24	111.3336	Support
3	3	T25	-74.0470	<i>Rethinking individual-family connectedness</i>

It follows that (G^*) is replacing the classical frequency group (G), which has dominated the taxonomic approach and is computed when regular latticed spaces form the basis of a complex-valued function. In changing from this kind of functions to the operator-valued function of Connes (1994), (G^*) will play a crucial role in the “foliation” of the states of a system and the determination of its thermodynamic limit at the kinematic level.

The extent to which a variable configuration can give expression to the quality in the given quote will be made evident in terms of the Gaussian curvature. An interpolation of the computed radians will be carried out with its negative exponential function. Moreover, a local smoothing technique will be applied, which is using polynomial regression and weights, computed from the Gaussian density function (SigmaPlot 13, 2014, pp. 805-806).

In general, if a completely flat, e.g. a uniformly expanding shape would come into existence it would maintain zero Gaussian curvature. However, in the context of the AaO axiom, this is an inconceivable situation, since the spin structures of the β - as well as the α -variables is always winding and developing in certain directions. When their development is arrested at the tip of a composite, the corresponding shape winds up as a cusp-shaped contour, which means that the complexity of a composite is developing more slowly at its borders, compared to its centre. Conversely, if a composite is rolling helically at its tip, the shape of the resulting complexity will buckle. Hence, the characteristic form of this kind of shapes would be a rolling wave.

Furthermore, the transformed and interpolated mesh systems are used to regularize the applied fusion dynamics (Connes, 1994) underlying a particular configuration. Since the acceleration in a progression of folding is expressing the functional relation between “Flow dynamics and Intervals” as well as between “Shear and Strain”, order parameters are internally governing the expression of the stress functions of their dimensions. The operations in a particular work-space are thereby forcing energy attraction, i.e., the concentration of information, to form their shapes. Thus, the emerging shapes are “shapes of time” (McNamara, 1997), which make it possible to achieve a ‘value judgement’ (Williams, 1966, p. 101), namely a judgement of quality in the processed quote.

From the Orientation point of view, it can be concluded that the relationship between the attractors of the landscape, established in Figure 2, define three distinct areas.

attractor in the centre of the bottom. The region at the right-hand side and below sea level is directing one's vigilance towards *Rethinking individual-family connectedness*, which may change in important ways due to basic physical conditions.

As Nietzsche sees it, according to Cline (2019), a defence of civility serves the reputation of the individual. Thus self-realization points to an immaterial advantage of an individual, which gives him the power to negate the necessity of duty. From a classical point of view, any judgement of one's obligations to duty is accessible only to the degree that critical constraints on one's expected performances are enhancing individual freedom. Therefore, economic success and technological growth is of concern however only to the degree that justice is an expression for gaining prosperity through the general growth in one's existential safety. In a most fundamental sense, this global attractor is addressing the causal relation between individual freedom or autonomy and family connectedness.

Murray (1938/1963) sees it with reference to Nietzsche as "Complementary to Achievement and Recognition which are the desires and actions which involve the defence of status or the avoidance of humiliation" (p. 81). Thus self-realization points to an immaterial advantage of an individual's respect, which serves his reputation and gives him the power to "lead and direct" (p. 82).

Overcoming abusive relationships is matching the pressure on potential family relations. In an abusive relationship, one member is systematically controlling the other members by undermining their confidence. Since domestic abuse often escalates, it is important to note the effects on behaviour irrespective of the words used in communication. They can destroy your self-worth and lead to anxiety or depression.

The other deep seated attractor appears at the left-hand side, which carries the terminus *Sophistication*. As Nietzsche sees it, sophistication is addressing the reputation of the individual together with a reference to an obvious ethical conduct, which may serve the development of a certain morality. Murray's guiding thought (pp. 228-229) implies his conceptualization of a superior individual as one who's reputation appears as a temporal whole together with a reference to understanding his behaviour in the context of an obvious ethical conduct. To understand a part of it one must have a sense of "gratuities or achievements" in its entirety. As can be read out of the landscape, the sophistication is linked to *Superiority* which is marked by implicitness.

In Murray's view (p. 749), superiority refers to an ambitious attitude which implies an ability to develop one's integrity and to foster one's self-realization. From his point of view, it means an immaterial advantage over individuals of lesser power. From a classical individualistic point of view, any judgement of gained power is accessible only to the degree that critical performance constraints are enhancing individual freedom, achievement and recognition. Cline (2019) is proposing the view that a common misconception has been attributed to Nietzsche, namely by characterizing him as a nihilist. Although he wrote a great deal about nihilism, he himself was not a nihilist but was concerned about the effects on society and culture. In the endeavour of building up power, striving to develop morality is a necessity in order to give the individual a goal and a direction in his life.

Intention

Topologically conceived, the singularities discussed in connection with Figure 2, have emerged through the established structure in the reproduced quotation. However, a complete and meaningful topological description is attainable only through the recognition of the uniqueness of intention that must become part of the description of the landscape, reproduced in Figure 3. The accentuation of Nietzsche's comprehension of *individuality* may be a step towards an understanding of how and in exactly what way the shape of the relations of intention is emerging within the conceptual reality of the studied quote. Nietzsche often

referred to the generally observed mass movements as the “herd”. He obviously valued individualism above all else, e.g. the shared common mass psychology of his time, which he criticized as oversimplification of the concept of the subject.

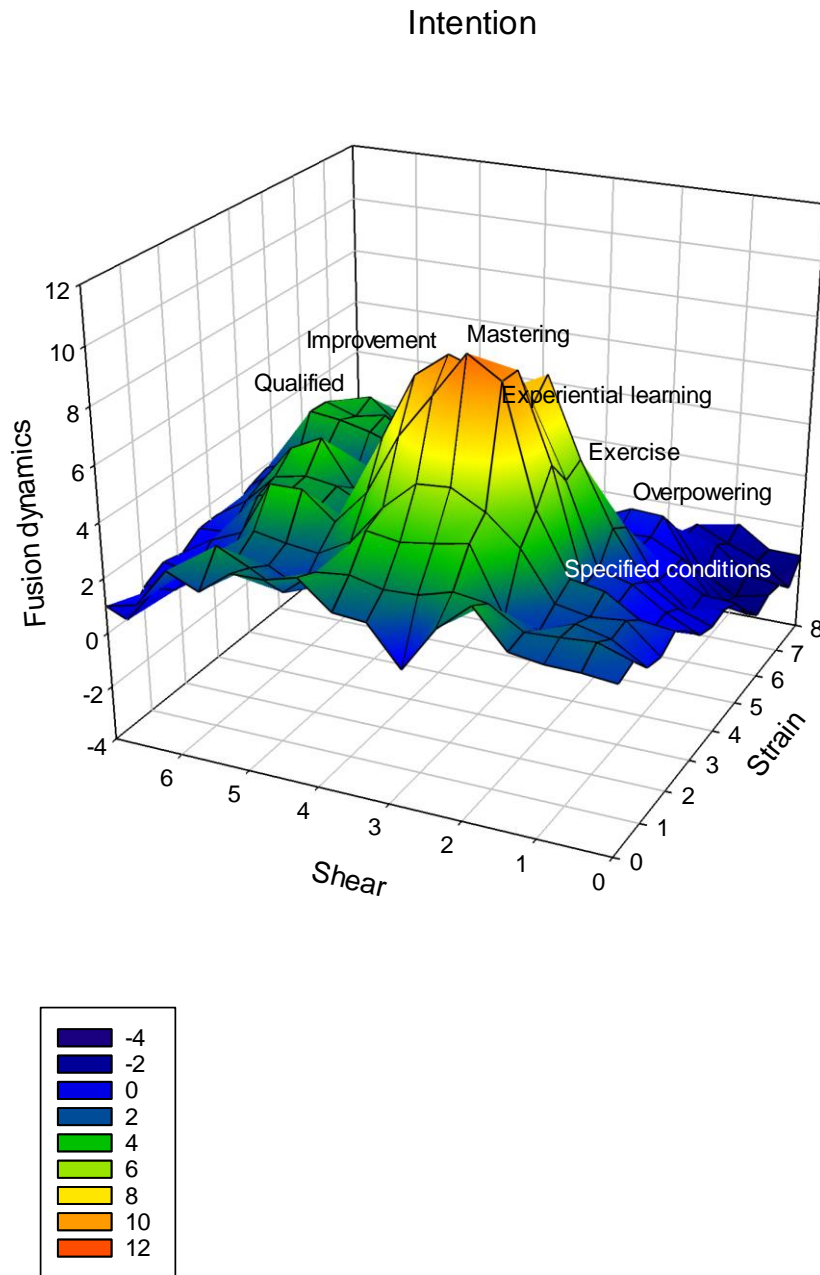


Figure 3 *The Folded Space of the Agent Component*

Extraction of O-terms for the description of the Agent landscape

In approaching especially Nietzsche's “individual-tribe” relation, any reasonable comprehension must have been adjusted properly to the contextual circumstances of the Zeitgeist of his time, which is also his Zeitgeist. However, in accordance with the Zeitgeist, the unification of Europe was virtually never achieved during his life time. Nevertheless, he called himself a “good European”. But detached from the political trend it allowed him to dissociate from the “nationalism, this *national neurosis* from which Europe is sick”, this “small politics” (Ecce homo, Nietzsche, 1908). The continued reference to his individuality

and morality presents an important point in the contemporary civilization and the intellectual history of the century as well as present-day debates. How Nietzsche has particularized his cultural conceptions is believed to give expression to a long-range correlation, noticeably related to European modes of thinking.

A produced and shaped mentality is not only denoting intention but also the naming of its structural relations. Thus, the accessed information must interact and all changes of structure over time must be regarded as a measurable mental relationship. As demonstrated thus far, emerging structural relations require novel ways of changing during the integration of basic string patterns into properly convoluted configurations. Evidently, by overcoming the barriers, conventionally raised by semantic studies, the results are pointing to distinctly different pathways. Not only the naming is at variance but also the length of the paths and the magnitudes of the state attractors differ with respect to the materialized states of attraction.

Table 3 is demonstrating that the theoretical significance of the roots relates to the way in which a transformation reflects a mental setting and thus is experimentally constraining the proper action potential.

Table 3

Extractions of terms from the O-mesh of Nietzsche's Quote

		<i>Intention</i>	<i>Orientation</i>	<i>Names</i>	<i>Fusion</i>
<i>X</i>	<i>Y</i>	<i>Pendulum</i>	<i>Destination</i>	<i>Extract</i>	<i>Value</i>
1	1	$T_1: 1 \rightarrow 2$	T_{O23}	Specified conditions	7.63620
3	1	$T_2: D \rightarrow 3$	T_{O21}	Strenuous effort	1.77122
3	2	$T_3: T_{A2} \rightarrow T_{A1}$	T_{O3}	Exercise	9.40384
5	1	$T_4: D \rightarrow 4$	T_{O19}	Overcoming abusive relationships	0.71072
5	2	$T_5: T_{A4} \rightarrow T_{A3}$	T_{O5}	Fitness	8.63367
7	1	$T_6: D \rightarrow 5$	T_{O17}	Powerful conditions	-3.85265
7	2	$T_7: T_{A6} \rightarrow T_{A5}$	T_{O9}	Reputation	4.84102
6	3	$T_8: D \rightarrow 6$	T_{O10}	Overpowering	-6.19786
5	3	$T_9: T_{A8} \rightarrow T_{A7}$	T_{O7}	Self-esteem	-1.35684
6	5	$T_{10}: D \rightarrow 7$	T_{O2}	Devotion	2.95000
5	5	$T_{11}: T_{A10} \rightarrow T_{A8}$	T_{O9}	Reputation	1.59312
6	7	$T_{12}: 8 \rightarrow 9$	T_{O4}	Solitary	7.42038
4	6	$T_{13}: T_{A12} \rightarrow T_{A11}$	T_{O11}	Qualified	9.01354
3	6	$T_{14}: D \rightarrow 10$	T_{O14}	Scared	4.49020
3	5	$T_{15}: T_{A14} \rightarrow T_{A13}$	T_{O12}	Experiential learning	13.50374
1	5	$T_{16}: 11 \rightarrow 12$	T_{O11}	Qualified	7.79934
1	3	$T_{17}: D \rightarrow 13$	T_{O7}	Self-esteem	5.89474
2	3	$T_{18}: T_{A17} \rightarrow T_{A16}$	T_{O18}	Improvement	13.69408
3	3	$T_{19}: T_{A18} \rightarrow T_{A15}$	T_{O16}	Mastering	27.19782

Coupling of the O- with the A-component

In order to obtain a depth relation, it has been necessary to treat the variables as autonomous units. Thus, one more step has to be taken, if a “perspective” rotation shall be capable of manifesting corresponding translations. This step consists in the coupling of the trajectories at the kinematic level, so that the coupling can give expression to their coordinative co-operation. Coupling of differently running trajectories means a reworking that generates information of a still higher degree of abstraction.

The necessary function concerns the naming of the attractor states of the A-component by means of cyclic swinging operations of the pendulum performed on the O-component. It implies that the relation between the topological state attractors is generating the anticipated perspective rotation. This kind of rotation relates the outcome of folding operations in the way it was shown in the A-configuration of Figure 3. The latter is associated with the emergence of new relations. Hence, by a cyclic and rhythmic extraction of relational information, the swinging operations are producing different developments in the single A-trajectories. Thereby it is possible to specify the informational value of the A-component by relating it to its O-component.

The most striking difference in the process of translation concerns the linkage, which is appearing in the A-component. Just by comparing the obtained result with the folding operations on the displayed O-configuration, Figure 3 gives a visible account of the corresponding rotation demonstrated in the A-configuration. Thus, the rotation-translation through changes in the A-configuration involves linkages between variables of the same kind, but these operate differently in the development of a particular path. Furthermore, in the presence of $[(\alpha_2) \leftarrow (\beta_2)]$ the cycle is extracting (T_{O23}) as the proper highest point of the kinematic curve of the O-configuration.

By searching in Table 2 for (β_2) , the established relation between the A- and O-component reflects a perspective translation of the involved informational invariant. Through the causal relationship between the underlying configurations, informational specificity makes evident that a perspective translation can be determined and used to demonstrate uniqueness in the formation of intention. For example looping in more complex text samples would generate an intentional expression, which implies that single termini may be reappearing in the same part of a thermodynamic path or in different parts and levels of informational depth, e.g., $T_{A13} = \text{Qualified}$ and $T_{A16} = \text{Qualified}$.

The Meaning of the Folding α -strand

The extraction of the informational invariants of the A-configuration begins with making an important demarcation: To restate, the distinction is made between a “point of observation” and the corresponding “points of view”. This peculiarity is effectively contributing to a refinement of the characteristic quality of the configuration in the A-space. Just as a structural expression of a viewpoint is representing a specific orientation so is a point of observation structurally representing the expression of a particular intention. The dependency between both makes full use of the text producer’s articulation capacity, which is reflected in the coupling of the pathways between both spaces. Through a cyclic extraction of the names of the informational invariants of configuration in the O-space, it will be demonstrated to what extent the oscillations in the working of the A-component have caused a redistribution of the observer’s articulation potential.

The cyclic extraction of the names of the informational invariants of the O-configuration starts at the moment when the process of extraction is advancing through the terminal states towards the final or global state attraction, namely *Mastering*. From a historical point of view Libertarianism developed the concept and asserts self-mastery (dominium) according to Magnus (2019). As a self-property, i.e., the property in one’s person we must understand that Mastering is something that concerns the “self-ownership”, which may be cultivated over extended periods of time, however with a focused effort and guided by an inner vision of a goal to be realized in order to gain success through experiential learning. The cyclic extraction of the names of the informational invariants of the O-configuration starts at the moment when the process of extraction is advancing through the terminal states towards the final or global state attraction, namely *Mastering*.

Nietzsche on *Genius and Mastery* (1878) and in the English translation (1909) asserts that we must understand that “Mastery” is something that may be cultivated over extended periods of time, however with a focused effort and guided by an inner vision of a goal to be realized in order to gain success through experiential learning.

Experiential learning is dependent on reflections on doing. Opportunity for reflection is an integral component and necessary for incorporating concrete experiences with abstract concepts. An engagement in active learning appears to help in the understanding of how concepts can be applied to other circumstances. Despite the fact that the concept of learning through experience is ancient, there is little written by Nietzsche in connection with his ethics and in connection with ethical standards as well as with expertness in aesthetical criticism. He was engaged in a positive program to improve life through the nature of human experiences, and the way we learn to cultivate those experiences. Nietzsche claimed “the exemplary human being must craft his/her own identity through self-realization and do so without relying on anything transcending that life - such as God or a soul”. Moreover, Murray (1938/1963, p. 452) tried to index “critical ability” and to establish a uniform and objective basis for ranking his experimental subjects.

Improvement is used to describe an attitude in which one sees everything that happens in one’s life as a necessity. Furthermore, the expression “*amor fati*” has been translated as “love of fate” or alternatively “love of one’s fate”. It is important to note in this context that Nietzsche refers to the “Yes-sayer” as a person who is capable of uncompromising acceptance of reality. This kind of conduct does not preclude striving for change or attempts at improvement. It is used to describe an attitude in which one sees everything that happens in one’s life, including suffering and loss, as good or at very least necessary. It is important to note that Murray in his “*need integrate*” approach (p. 64) refers to traces (or images) representing drives, movements or agencies.

Qualified means in relation to one of the most important intellectual characters of Enlightenment, namely Immanuel Kant, that Nietzsche’s approach is marking a break with the Kantian knowledge philosophy. Regarding the theory of knowledge, Kant was to develop his approach and the definition of morals before Nietzsche presented his thoughts. Kant claimed that “Duty” itself carries absolute necessity. Precisely this claim was opposed by Nietzsche who did not accept the a priori of duty by asking where the values, carried by “Duty”, come from. This attractor is placing emphasis on the only thing that is good without qualification and that is “good will”. It is the only unconditional good despite all violations.

Exercise is, according to a quote from Nietzsche’s (1910) “will to power”, a universal need. To exercise some kind of power, or to create for one’s self the appearance of some power, if only temporarily, is a form of boozing. Further maxims in the context of exercising are informants on the well-known fact that exercise is needed to keep the mind healthy. Therefore, keeping oneself busy means never become idle in life, either physically or mentally.

Overpowering is the name of the attractor in the Intention space that relates to a biological interpretation of the *Will to Power* that goes far beyond Nietzsche’s original intention and Kant’s unconditionally “good will”. Those who have outsmarted Kant’s writings on “good will” appear to relate their work to some sort of social Darwinism. However, what Nietzsche actually had in mind was of an entirely different kind of thought, since he referred to a model that would have the capacity to account for the driving force of humans, e.g. the ambition for achievement and to become a master for reaching higher positions in life. The concept can be considered in terms of adaptive abilities and knowledge acquisition.

Specified conditions are an attempt to counteract the predicted rise of scepticism. Kant wanted to put an end to an era of futile nihilism and speculative theories of human

experience, while resisting the scepticism of philosophers like David Hume. Being engaged in a positive program to affirm life, Kant called for a radical and hence naturalistic rethinking of the nature of human existence, knowledge and morality. Therefore, he suggested a plan for a transformation from “being” to “becoming” through self-cultivation and constant struggle for improvement of oneself and development towards a radical individualism. Thus, fundamental to the Intention space is that both Nietzsche and Kant recognize the negative impact that a “Nation state” would have on the individual's self-realization through self-cultivation.

Discussion

As a logical consequence of producing a thermodynamic solution to an evolutionary search for novelties has been determined by the structure of a surrounding textual context. But the maintenance of its non-equilibrium properties through symmetry-breaking operations in text production allows the AaO-system to reflect its own internal dynamics together with the structure of the context. As a result, the thermodynamic description of text means an alternative description through its space-related properties.

With a short resume on Mastering, it can be concluded that the most important aspect in the present context is focussing on ethics and the individual's civilization by means of family relations. In particular the 19th and 20th century emphasis on enlightened individualism is decidedly based on the observation of self-realization and how it is conceived as foundation of the individual's civilized existence within its family context. Moreover family relations are expected to promote democratic trends and tendencies to occur as a definite societal reaction in the societies of the European Union (EU). With marked consistency, in this individualistic outlook, enlightened thinking may develop and foster the extraordinary virtue to which the individual can mature, once he is directing his vigilance towards the attractor (T₂₅) *Rethinking individual-family connectedness*, which may change in important ways due to basic mental conditions. Thus, engagement in the task of “self-realization” may lead the individual over and above family bonds to anticipate the emergence of a European civilization which eventually become unified and thereby would manifest a societal (public) context of extreme persistence.

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